



Dangerous Kindness

Teaching Notes

A Teaching Resource for Key Stage 2
Based on the Good Samaritan

Luke 10:25-37

The Parable of the Good Samaritan

²⁵ On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

²⁶ “What is written in the Law?” he replied. “How do you read it?”

²⁷ He answered, “Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind”; and, ‘Love your neighbor as yourself.’”

²⁸ “You have answered correctly,” Jesus replied. “Do this and you will live.”

²⁹ But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

³⁰ In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵ The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

³⁷ The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”

A Glossary of Christian Jargon

Christians often talk about **mercy** and **grace** together, but they are not identical. They both describe how God relates to people:

- **Mercy** = God withholds the punishment we deserve
- **Grace** = God gives us blessings we do not deserve instead of punishment

Imagine you're caught speeding and get pulled over by the police:

- **Justice** would be: you get the ticket and pay the fine.
- **Mercy** would be: the officer decides not to give you the ticket (being spared a penalty you deserved).
- **Grace** would be: the officer not only lets you go without a ticket (mercy) but also gives you a gift card for free fuel (being given a blessing you did not earn).

Further definitions include:

- **Repentance**: a heartfelt turning away from sin and a turning towards God.
- **Sin**: living in a way that puts self at the centre (rather than worshipping God), rebelling against God's direction for how to live.
- **Compassion**: Noticing, caring and helping.
- **Blessing**: God's gift of goodness, love and help.

A Note About This Resource

School residential vary in length and programme structure. This material is written with flexibility so that you can adjust the sessions to suit your context and the time you have available. You could easily dwell longer on each session, timetabling more time for discussion. You may also like to make use of the 'supplementary components'.

We encourage a collaborative approach, where your local church(es) lead the sessions with behaviour management support from teachers. This lightens the load for school staff and makes best use of the local church's expertise. Many schools and churches report that residential collaboration feeds into greater partnership beyond the time away.

Core components:

- **Session 1**: 'Love God and love your neighbour as yourself' – is this attainable?
- **Session 2**: Unpack the narrative – notice how Jesus' challenge goes even further.
- **Session 3**: Puzzle together why Jesus gave this impossible command to 'go and do likewise'. See how the answer frees people to love others well.
- **Prayer Space**: an invitational and inclusive space where pupils can imaginatively respond to Jesus' teaching and where they can choose to pray for others.

Supplementary components:

- **Meal time conversation starters.**
- **Bedtime story**: suggestions of books that could be used in spare moments of the day or at bedtime.
- **Activities/craft/games suggestions.**
- **Session 4**: Consider how the abundance and goodness of God has spurred Christians through history to have compassion and kindness upon others in their community and to seek justice and goodness on their account.
- **Session 5**: Look at the places of pain in the local, national and international community and consider what it might look like to bring compassion, seeking restoration and flourishing for others.

Many schools are looking for ways to support their pupils to explore and grow in **justice** (a theme arising often in **SIAMS**). Behind justice lies an attitude of deep compassion for others. This resource has been written to enable you to explore this theme, adapting the prayer space and sessions 4 and 5 to fit your community context.

'The Most Misunderstood Parable of All Time'

Often the 'Parable of the Good Samaritan' is taught, especially to children, in a moralistic way: strive harder to be like the Samaritan – be better at loving difficult and challenging people, look beyond our differences to our common humanity.

Is this really what Jesus was looking to communicate?

The parable sits within a dialogue between Jesus and a Teacher of the Law – who we are told came specifically looking to test Jesus and find him wanting. He baits Jesus with the question: 'what must I do to inherit eternal life?' This is an interesting question as inheritance is not really something that is action-dependent. It is a gift that is received, usually flowing from relationship. Jesus replies with a question: what does the Teacher think that the Law teaches? Jesus then commends his summary of the Law: love God and love your neighbour. In other words, eternal life is a gift that comes with relationship when we love God and love one another deeply.

But the Teacher is not finished. 'Who then is my neighbour?' He seems confident that he has loved God, but can he tick the box for neighbour and be secure that he is set up for eternity? Jesus replies with a parable.

It is 1857. An Indigenous American rides across the plains. He comes upon a man, bloodied and beaten and left for dead. What is he to do? To stop risks his own life as the attackers are presumably nearby. He is aware from the hoof prints that others have already passed this way and chosen to leave the man to his fate. Sense tells him to also ride swiftly by.

But he stops. He cleans and bandages the man and lifts him up onto his horse. Awkwardly they journey onwards together but the wounded man cannot be taken far. Soon they reach a settlement. But the inhabitants here are not pleased to welcome the Indigenous American and his unconscious, bloodied companion. There has been too much violence between their peoples. Suspicion runs deep. They are not going to risk anything and the two travellers are met with a hostile and fatal volley of gunshot...

Okay, so this is not quite how Jesus worded his story, but perhaps it helps us to see more clearly why this is not simply a story about being nicer to people who are different to us. Rather, it is a beautiful tale of courageous love in a context that was fraught with danger.

In choosing to stop to administer first aid, the Samaritan is choosing a dangerous option. Previous travellers have not been prepared to take the risk. The Teacher of the Law would not have judged them as harshly for this as we tend to.

For the Priest, to stop meant that he would no longer be ritually clean. This was a big deal as ceremonial laws meant that it would cost his family and his servants their food until he could return to the temple in Jerusalem, which would not be for a while. The Levite had

a bit more latitude. The laws pertaining to him and the consequences for breaking them were less harsh. But he had seen his spiritual and social superior pass on by, and to choose a different course would be to pass uncomfortable judgement. The listeners to the story knew the pattern. Much like the Englishman, Irishman, Scotsman jokes of old, down the road we have had a Priest, then a Levite, and all the listeners would expect that next would be an ordinary Jew. This would be the right person to stop and offer help.

But no! Here comes a despised Samaritan. The Mishna (the first written collection of Jewish oral teaching from the time of Jesus) declared:

He that eats the bread of Samaritans is like to one that eats the flesh of swine [i.e. a shocking abomination as pork was forbidden to Jews].

Mishna Shebiith 8:10

The bitterness between Jews and Samaritans was running particularly hot because some Samaritans had recently defiled the temple at Passover by scattering human bones in the temple courts (Josephus Antiquities 18:30). They were so hated that a prayer was offered daily asking God that the Samaritans would not receive eternal life. As a traveller who was viciously hated in the region, it would be even more understandable if the Samaritan had followed suit and ridden on.

But he doesn't. The listeners would have been shocked. Now the next shock – and hopefully the Indigenous American retelling conveys something of this – not only does the Samaritan administer first aid, but then he goes so much further. He carries a bloodied, unconscious man into the heart of a community where he is utterly despised. In he comes carrying someone badly injured. He will be lucky to escape with his own life. Knowing this, he nonetheless willingly goes there. What a parable of extraordinary compassion.

Perhaps Jesus intends the Teacher of the Law (and us) to recognize that the Samaritan in many ways was so similar to Jesus himself? Both the Samaritan and Jesus:

- Have extraordinary compassion on those around them.
- Faced huge hatred and hostility.
- Are prepared to show love to the point where they willingly lay down their lives for those who do not love them.

Jesus finishes his dialogue with the Teacher by answering the starting question. To receive eternal life, we must 'go and do likewise' (10:37). One can almost hear the crowd at the end say under their breath: "but who is able to love like this?" Indeed, when Jesus is again asked about how to inherit eternal life in Luke 18:18-30, the standard is so high as to be unobtainable and the people listening ask, "Who then can be saved?" What can we do to inherit eternal life? What can we do to justify ourselves? The answer is that we cannot. Clearly these things are beyond us.

Remember, inheritance is not contingent on action, but on relationship. So Jesus replies to us: 'What is impossible with man, is possible with God' (Luke 18:25). Just as the unconscious man lying in the road was unable to save himself but was utterly dependent on the Samaritan to save him, so we are utterly unable to save ourselves and inherit eternal life. Indeed, the Bible teaches that the greatest Samaritan figure, Jesus, comes to us and, at the cost of his own life, offers us new life now that extends into eternity.

What is so extraordinary is that Jesus, beautiful and compassionate, offers us the inheritance relationship of friendship with him.

Jesus says to us:

Greater love has no one than this: to lay down one's life for one's friends. You are my friends.

John 15:12-13

The apostle Paul reminds us:

But God demonstrates his own love for us in this: while we were still sinners, Christ died for us.

Romans 5:8

In the face of such extraordinary compassion, kindness and friendship, Jesus invites us to live our lives as an expression of gratitude and joy. We do not seek to 'Go and do likewise' as a way of earning eternal life, for we cannot earn this. Rather the Christian seeks to live like Christ, pursuing compassion in all circumstances, because we have first received it.

The Christian understands that in their own strength and by their own nature, it is an impossible ask to 'go and do likewise'. This standard is impossibly high. The Christian also knows that God promised that Jesus' departure would make way for him to send us his Holy Spirit. We can all ask God for his Holy Spirit to come and live in us to give us that same heavenly power that Jesus has so that we, too, can live lives of extraordinary brave and costly love.

As we examine this parable with the pupils, can we help them to appreciate the costly compassion of the Good Samaritan as a stepping stone towards marvelling at the costlier compassion of Jesus, that they may use this as the starting point for the goodness that they then seek to show others?

As you teach the pupils, see if you can resist the urge to make the story into a tale of us trying harder to be better. Instead how can you present it as a story of grace?

Session 1

(40 mins)

Aim: The Bible claims that we fall short of God's standard for how to treat our neighbours. This session gives space to consider whether this is a fair assessment.

Intro (4 mins)

Think of your own recent example to share where you have not loved people and treated them in the way you long for them to treat you. Practice telling your story in under 90 seconds. If possible, think of an example that the pupils will recognize.

Example:

This morning, my nine year old daughter was being really slow to get up, eat her breakfast and get ready for school. We were going to be late and I was stressed. I started nagging her. Then I praised her brother and his ability to get ready promptly in a way that must have felt really mean and painful for my daughter. In the end, I shouted at her. As we walked to school, I lectured her on how she had made us all have a bad start to the day and I made her think about what she could do to stop it from happening again.

After I dropped her off, I was thinking about these sessions. In our Bible story it says: 'Love God with all your heart, soul and mind and love your neighbour as yourself'. My family are the people I love the most. But despite this, I had behaved really meanly. I sent my daughter off to school upset because of how I treated her. If I had been in her shoes, I would have wanted my mum to understand that I had not slept well, that I was anxious about school today and that I really wanted a hug, some kindness and some help to get ready. I totally failed to love her in the way I would want to be loved.

Draw out from your story how you struggled to treat someone who you love very much in the way you would want to be treated.

- This session, we are going to think about:
 - Times when we have not been treated with kindness.
 - Times when we have not treated others with the kindness we want to receive.
- I wonder if already you can think of a time this week when you have not treated your friends, your siblings or your parents with the kindness you would like them to give you? (Give them a bit of silence to personally ponder this.)

Establishing Safety (3 mins)

Seek to create a safe space for the session by setting some ground rules:

- Nothing to identify others e.g. no names, be careful over story details.
- You do not have to contribute if you feel uncomfortable.
- No blaming.
- No repeating things afterwards that are shared in the group (confidentiality).

Warm Up: Emotional Sculptures (15 mins)

- Pair up the pupils and stand together in a spacious circle facing in.
- Pupil A is the 'clay' and must follow the directions of their sculptor.
- Pupil B is the 'sculptor'. When you say 'create' they must give instructions to sculpt their partner to display the emotional reaction to the scenario you paint.

- Use your intro story as the example. E.g. ‘Your mum shouts at you for being late for school and then nags you’. The sculptor might ask for furrowed eyebrows, a flat mouth, eyes glaring, arms folded, etc..
- Give the pupils their first scenario and then count down 20 seconds aloud to give them thinking time. Say ‘create’. Pupils then have one minute to form their sculpture.
- ‘Freeze’ - the pupils stop work and the ‘clay’ must hold their sculpted pose without moving.
- ‘Sculptors’ sit in front of their clay statue.
- Go round the circle. Praise features that have captured the emotional response well. Talk about the big emotions that are conveyed – when we feel them, and also when we cause others to feel this way through our actions.
- Swap roles and try out another scene.

Possible scenarios:

- (Sadness/envy/loneliness) A close friend tells you that you are their best friend. But then they don’t invite you to their party. Your other friends are invited and they discuss it excitedly at school.
- (Anger/frustration) It’s your choice for TV. Your brother grabs the remote controller and won’t give it back. When mum intervenes he deliberately farts so that you cannot enjoy watching your programme.
- (Joy) You work really hard on a piece of artwork for many hours and it wins a competition.
- (Embarrassment/shame/anger/hurt) Your dad referees your football match. He does a really bad job of it. The next day you are in the toilets and overhear some of the children discussing the game and rubbishing your dad.

Cross the Circle (6 mins)

That first task helped us to think about how we want others to treat us. This next activity flips our thinking from being the aggrieved person towards times when we might have failed to treat others well.

Before starting ‘cross the circle’, make it a safe space. Clarify that it is OK for them to simply remain in their place if at any point they do not want to cross the circle even if the statement is true for them. You will know your pupils and their contexts [[church volunteers – check with the teacher](#)] so tailor these statements or add your own accordingly. They start with more general and move to more personal responses. Go fairly fast.

‘Cross the circle if you...

- ...had toast for breakfast.
- ...love drawing.
- ...usually walk to school.
- ...play in a sports team.
- ...like eating apples.
- ...enjoy acting.
- ...look forward to maths lessons.
- ...sometimes argue with your friends.
- ...have left (or wanted to leave) someone out of a game.

- ...find your brother or sister tricky to get along with.
- ...get angry or frustrated with others when you play sport.
- ...have ever lied.
- ...have pushed in on a line.
- ...have shouted at other people when you are upset.
- ...have ever thought unkind thoughts.
- ...have ever said sorry and really meant it.
- ...wish other people saw your perspective more and understood you better.
- ...find it hard when something good happens for someone else, but not for you.

Cross the circle if...

- There was a competition to find the person who was always able to treat others kindly, and in the manner they would want to be treated – if they never ever had to say sorry because they had only ever been kind – cross the circle if you could enter that competition.

So What Do We Do With This? (12 mins)

Discuss with a friend:

- How does this leave you feeling?

Jesus taught that a good way to respond to all this brokenness and the feelings that it leaves in us was through confession and repentance.

Confession is a long word that simply means bringing all the hidden things out into the open:

- The times we have hurt others.
- All our patterns of behaviour that we are ashamed of.
- All the nasty thoughts we have and keep to ourselves.
- Moments we wish we could take back.
- Hurts we carry because of the brokenness of other people and the world around us.

Repentance is about being sorry for what we have confessed, choosing to turn away from it and approach things anew, allowing Jesus to teach us a better way to think and to live.

Activity: 'Create in me a pure heart'

This activity is designed to help pupils give voice to anything they want to privately confess. There is then a prayer that they can choose to join in with to help them process this and receive peace.

- Give each pupil the worksheet (see resource pack) with a large heart-shaped containing the verse: 'Create in me a clean heart, God' (Psalm 51v10).
- Play some gentle music and give pupils space to ponder and draw/write using **red pen/crayon** anything they want to confess/unburden themselves of/ acknowledge before God – this might be feelings, actions, thoughts, regrets, hurts.
- Explain that the Bible teaches that when we bring our whole selves to God in humility and repentance and are honest with him about how we are feeling deep inside, he offers us:

- Forgiveness.
- A fresh start.
- Peace.
- Comfort in the hurting places.
- His power (Holy Spirit) to live well.
- Pupils to staple/stick a red cellophane heart on top of their red words/drawings.



Christians often use the colour red to symbolise Jesus' blood – which he shed for mankind when he died. Christians believe that Jesus' death enabled the relationship between God and humans to be restored, meaning that we are free to receive God's forgiveness, peace, comfort, friendship and power in our lives.

- Notice how the red cellophane covers the red writing, making it invisible. Christians believe that Jesus' sacrifice covers them – their failings and weaknesses are no longer seen. There is a fresh start available to all through confession and repentance.
- Offer pupils the chance to pray. Some may not want to, and need space to be present with integrity. Two options for how to close in prayer:
 1. Make use of a confession prayer that pupils recognize from Collective Worship in school.
 2. Use the Church of England confession liturgy – the session leader can respond with the absolution ([found on the resource sheet, and also written below](#)).

Confession (offer opportunity to say this together)

Most merciful God,
 we own up that we have hurt you and hurt others
 through our thoughts, our words and our actions.
 We have not loved you with our whole heart
 or loved our neighbours as ourselves.
 In your mercy, forgive what we have been,
 help us to change for the better
 and show us what to become.
 May we act with fairness,
 love mercy
 and walk humbly with you, our God.
 Amen

Absolution (said by the session leader)

May the God of love and power
 forgive us and free us from our sins,
 heal and strengthen us by his Holy Spirit,
 and raise us to new life in Jesus Christ our Lord.
 Amen.

Session 2

(30 mins)

Aim: To understand the parable of the Good Samaritan and to ponder whether it is possible for us to 'go and do likewise'.

Use 'Story Squiggles': This is a story-telling technique introduced by Barnabas in Schools. Pupils to work in groups of 3-5. Provide each group with a sheet of A3 paper with a circle in the middle. Pupils then to 'take their pencils for a walk from the circle, around the page, and back to the circle'. As they cross over each other's lines they will form lots of spaces on the page which can then be drawn in later (see picture).

Retell the Parable of the Good Samaritan: Break the parable into chunks and provide the background context to aid understanding (there is a retelling in the resource pack for you to use). During each chunk of your narration, pupils to each choose a space to draw an illustration/colour/place a word to bring meaning and represent that part of the story – their doodling will facilitate their listening and help them to retain the story details later. They can choose a small or a large space, as they wish.

At the end: This is the key part to allow time for in order to reach the deeper learning. Ask the pupils to discuss in their groups their responses to the following questions:

Thinking about the injured man...

- Think of three words to describe him.
- He has been shown such kindness by the Samaritan. How might he live differently once he has recovered physically?
- Are there any ways in which we are similar to the beaten up man? Answers might include (but not be limited to):
 - We are helpless to save ourselves from death – or from bad things happening.
 - We are in need of someone to rescue us.
 - This life can leave us wounded and hurting.
- In what ways is Jesus similar to the Good Samaritan? Answers might include (but not be limited to):
 - He had extraordinary compassion on those around him.
 - He also faced huge hatred and hostility and often was not welcome.
 - He, too, was prepared to show love to the point where he would willingly lay down his life for those who did not love him.

Feedback to the whole class.

Each group to then write the following question in the middle of the circle:

Is it possible to 'go and do likewise'? Why/why not?

- Discuss answers (with reasons) as a group and once a consensus has been reached, record this however they want to (draw/write) in the circle in the middle before feeding back to the whole class.

In the ensuing discussion, **challenge deeper thinking**:

- If 'yes'...
 - Who do you know who has sacrificed their life for an enemy who hates them?
 - How do people normally treat their enemies?
 - Have you seen other moments when someone does something extraordinary to love a person who is their enemy?
 - Why do people find it hard to love their enemies?

- If 'no'...
 - Why would Jesus give this instruction if we cannot do it?
 - Is it unfair for Jesus to give us an instruction that is so hard to follow?

Session 3

(45 mins)



Aim: To wrestle with why Jesus commands us to 'do likewise' when this seems to be an impossible standard.

Recap and Set the Challenge (6 mins)

What did we learn from the first two sessions?

- **Session 1:** it is really hard to 'love your neighbour as yourself' e.g. during 'cross the circle' there was lots of circle crossing.
- **Session 2:** Jesus then told the parable of the Good Samaritan that set the standard for 'love your neighbour' even higher.

Challenge: Why did Jesus set the standard for love SO high and then tell us 'go and do likewise'!!? Surely he knows we will fail.

Point out the problem to the pupils: So often they will have heard this parable as a challenge to go away and try harder to be kinder, in particular amongst people where this is hard. How does this leave them feeling? [\[Take answers from the pupils\]](#). But perhaps this is not the right interpretation since we cannot reach Jesus' standard – today is a chance for them to unlock the puzzle.

Pupils will rotate round three activities and then share and synthesize their learning at the end.

Activity 1: Inheritance Stories (8 mins)

- Talk with the pupils about what an 'inheritance' is.
- How do they think it might impact them if they received an inheritance one day?

Read testimonies (found in the resource pack) from people who have received an inheritance.

Questions:

1. What did these people 'do' to receive the inheritance?
2. What impact did the inheritance have on them?

Activity 2: Our Inheritance (8 mins)

Preparation: Fill a nicely wrapped box/gift bag with the items from the grid below, with the Bible verses on gift tags attached to each item (printable version in resources).

The Bible teaches that when we come to God in humility and ask to be forgiven and join his family, he offers us his gifts – some come in full immediately, some come over time, some are promises for our future. Some of God's gifts are represented in this bag. As pupils pick out the items, can they work out which of God's gifts each item represents. The gift tag should help them.

Questions after you have unpacked God's gifts:

- Are there any other gifts that pupils think have been missed?
- God offers all these gifts. Which might they be most interested to receive and why?

- The Teacher of the Law wanted ‘eternal life’. Why might that have been such an attractive gift for him?

[Jews and Christians believe that when we die, we can wake up with God and enjoy him forever, where only the good things of this world exist and none of the bad things. The Teacher of the Law understandably wanted this.]

Activity 3: Receiving Gifts Well (8 mins)

Item	Symbolism	Bible Verse
Adoption certificate (NB: check this does not raise sensitivities due to the backgrounds of children e.g. fostering and adoption – omit if needed)	Being offered the gift of joining God’s family	Romans 8:15 or Ephesians 2:19
Postcard of Prodigal son (e.g. Charlie Mackesy)	Forgiveness	1 John 1:9
Friendship bracelet	Friendship	John 15:13
Bible	God’s written message to us	2 Timothy 3:16
Deflated balloon (blow it up and let it fly...)	Holy Spirit	John 14:26
Dove	Peace	John 14:27
Wooden cross	Salvation	Ephesians 2:8-9
Infinity symbol	Eternal Life	John 3:16
Heart	Love	Ephesians 2:4-5

Offer all the children a Freddo (or some other desirable treat if they have allergies). Let them react to the offer however they wish (most will eagerly accept and want to eat it).

As they enjoy their gift from you, watch the ‘Freddo Grace’ video clip (CPAS resource) where many adults struggle to receive the same gift.

Questions:

1. Thinking about your group as well as the adults on the video, who received the gift with most gratitude and joy? Why do you think that was?
2. Who struggled the most to receive their gift? Why might this have been?
3. What does it feel like when we give someone a gift and they don’t want it and either won’t receive it or else take it but never enjoy it?

Read the Parable of the Banquet (Luke 14:15-24): What do you think Jesus was trying to get people to understand?

Activity 4: Synthesizing the Answer (10 mins)

Seat the pupils in a circle as this will enable them to listen well to the ideas of their peers and enable them to be ready for the rounding off activity.

Before we discuss what was learnt from the three activities, can anyone remember the question that the Teacher of the Law first asked to test Jesus? [Pin this up on a wall so pupils can refer to it.]

‘Rabbi,’ he asked, ‘what must I do to inherit eternal life?’

Luke 10:25

What is Jesus’ answer to this?

[He agrees with the Teacher that it is to love God and love your neighbour, and then goes on to expose how impossible standard this is to meet]

How do the three activities just completed help to answer the Teacher of the Law’s question?

1. Inheritance Stories

[Inheritance is a gift. This means that the Teacher’s question is rather a strange one as we do not do anything to receive it. Instead it is about having a relationship with the giver. Receiving a huge inheritance gave people the chance to live differently and make different choices.]

2. Our Inheritance

[God offers everyone the chance to be his children and gives an enormous inheritance of good things that no-one could ever earn or deserve.]

3. Receiving Gifts Well

[This leaves a choice for everyone. Do they want to accept God’s gift through Jesus, or perhaps say ‘no thanks’ like the grown ups in the street to the Freddo or the people who were first invited to the king’s banquet.]

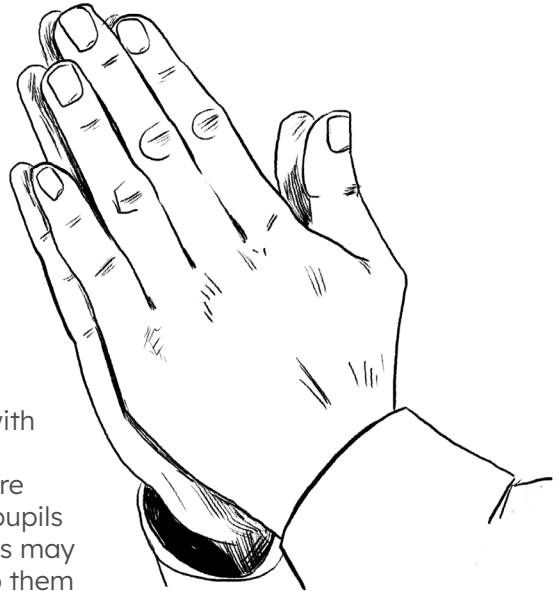
Plenary (5 mins)

- Dress someone up to represent the Teacher of the Law e.g. a headdress to represent the character.
- Pupils to form two lines, with space in between for the Teacher of the Law to walk slowly past each pupil.
- Give pupils space to think before they undertake each walk-past.
- First time the Teacher of the Law passes down between the lines, pupils are to lean in as they are passed (slowly, in order that each pupil has time) and whisper thoughts that might be going through the Teacher of the Law’s mind:
 - Feelings.
 - Questions he now has.
 - Ideas for what he might to go and do next.
- Teacher of the Law to turn around at the end and walk back up the line, passing the pupils a second time: pupils to speak out what the crowd might want to say to the Teacher of the Law:
 - What have they themselves learnt as they listened in to Jesus’ exchange with the Teacher of the Law?
 - What advice would they give the Teacher of the Law?

Prayer Space

Aim: To provide an invitational and inclusive space where pupils can imaginatively respond to Jesus' teaching and where they can choose to pray for others

We all respond to the space around us. Setting up a room beautifully (visually with props, gentle lighting and calm music) can really help us all to settle more easily into prayer and reflection. Some pupils will find the space easy to inhabit, others may need more support, e.g. an adult to help them engage with one of the activities to start with. In the resource pack, you will find some A4 instructions for each of the suggested prayer activities that can be printed and used at each prayer station to guide the pupils.



More support with setting up prayer spaces can be found at www.prayerspacesinschools.com.

For this prayer space, consider setting the room up to reflect the story. You could use sand, rocks and plants to give it a Middle Eastern desert feel. There might be someone creative in the church community who would enjoy the task of setting up the room to meet this theme and then participating in it alongside the pupils, school staff and church volunteers. In one corner, set up an area to suggest a place where Jesus and the Teacher were dialoguing. Consider having a large speech bubble as part of the scene with the Teacher's question: 'What must I do to inherit eternal life?'

Below is an overview of seven suggested activities to support pupils to process the story of the Good Samaritan, with a suggestion as to where to situate them in the room (NB: the 'create' activity could be adapted to form an eighth prayer station). It is a good idea to have six to eight activities in a prayer space so that all children can find something approachable for them. Logistically, it also enables them to spread out and use the space without bunching in groups.

Depending on the numbers of pupils on your residential, you may want to split the group and welcome them in smaller numbers in the prayer space.

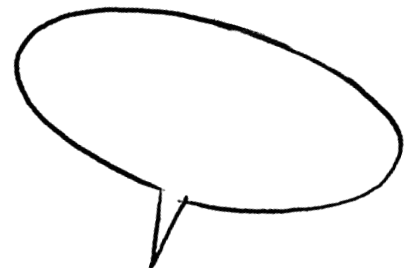
Jesus Dialoguing with the Teacher of the Law

1. Speech bubble questions:

The Teacher brought his challenge and questions to Jesus. What questions would you like to ask Jesus? Record them in a speech bubble.

You will need:

- Speech bubble cut outs.
- Pens/pencils.
- Some means of gathering the questions e.g. publicly by blu-tak to a neighboring wall or privately placing them in a questions box.



2. Receiving inheritance:

Look again at the inheritance that is on offer (lay out the items from Session 3 Activity 2). Pupils might want the opportunity to welcome God's inheritance by unwrapping a heart and keeping it as a symbol of accepting God's gift to them. Pupils can choose to write their 'thank you' on it.

You will need:

- The box of inheritance gifts from Session 3 Activity 2.
- Sufficient hearts for everyone to take one. Wrap each one up beforehand.
- A container e.g. bin for the wrapping paper.
- Pens/pencils.

The Road From Jerusalem to Jericho

3. Priest and Levite:

Space to acknowledge situations when we find it hard to love others, asking for God to give us his love and strength for this.

You will need:

- Large stones.
- Marker pens.
- Rucksack.
- Cross for them to place their burdens (stones).

4. Good Samaritan (a):

Support to consider who are the outsiders or the unloved around us – a chance to thank God for them and to pray for God's blessing for them. Represent that person/people group with a pipe-cleaner, attach it to the poster and write your prayer next to them – thanking God for them and asking for his blessing upon them.

You will need:

- Pipe cleaners.
- Something to attach them to (sellotape and wallpaper backing paper on a wall is perfect!).
- Sticky tape.
- Pens/pencils.

5. Good Samaritan (b):

Opportunity to consider 'Good Samaritans' in the world around us – people who are not loved or praised, but who show goodness nonetheless to others.

You will need:

- Global stories (see resource sheets).
- Heart post-it notes.
- Pens/pencils.

6. The wounded man:

Opportunity to lay our pain/hurt/disappointment/anger before Jesus, the great Samaritan figure, and to ask for his rescue and healing.

You will need:

- Paper or cardboard cut out people.
- Pencil/pens.
- Plasters.

7. Footprints in the sand

The Samaritan would have seen the footprints on the road: the skirmish with the robbers, the Priest passing by on the other side, the Levite coming closer but walking on. He would leave his own footprints. Reflective activity to consider the footprints we leave around us in life.

You will need:

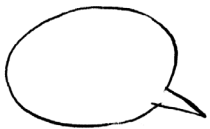
- Trays with damp sand in them.

Meal Time Conversation Starters

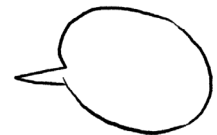


Meal times offer an excellent opportunity to listen deeply to pupils and to get to know them better. We can also encourage pupils to listen well to each other. Having some open-ended conversation starters can help facilitate this and can be used to introduce some of the teaching themes:

- Tell me about someone who makes you feel really deeply loved.
- Tell me about a time when you showed someone kindness and it was really hard for you.
- What question would you like to test Jesus with?
- Can you think of a time when you were asked a question and you found it really hard or it made you feel uncomfortable?
- If you had to choose to be either a nurse, a youth worker, a homeless person, a company boss or a parking inspector when you are older, what would you choose and why? Is there anything you would definitely NOT choose – why? How can you show kindness to each of those people, for they are all equally precious to God?



- Describe something you received that made you feel really good (could be an item, a compliment/praise, an opportunity).
- Describe something you have given someone that they really appreciated.
- When might it be a good idea to give a situation a wide-berth and not get involved but instead choose to keep out of the way?
- If Jesus said to 'go and do likewise' does this mean we should always put ourselves out to serve others even if it might endanger or hurt us? Clearly Jesus isn't commanding the children into reckless and dangerous behaviours – so open up a conversation with them about appropriate boundaries.



Bedtime Story

You Are Special

By Max Lucado (Reading time max 15 mins)

This story is about the Wemmicks, a group of wooden toys who are crafted carefully by the carpenter up on the hill. The Wemmicks love to judge one another, giving praise stickers to one another but also handing each other negative blue dots of criticism. Some Wemmicks flourish and are covered in praise stickers, others struggle and are covered with dots. Read what happens when Punchinello, a particularly dotty inhabitant, is introduced to the master carpenter...

This is a delightful picture book with a beautiful allegorical message that will help pupils to see both themselves and one another afresh, as well as learning how the master carpenter views them.

Everyone a Child Should Know

By Clare Heath-Whyte

A book of 52 biographies (one for each week of the year) of Christians from all walks of life and how they have lived for Jesus. There are missionaries, martyrs, reformers, politicians, poets...

Heros of Hope

By Sharon Prentis and Alysia-Lara Ayonrinde

In this eye-catchingly illustrated book, pupils will meet Christians of global majority heritage who will inspire and empower them to make a positive difference to their communities.

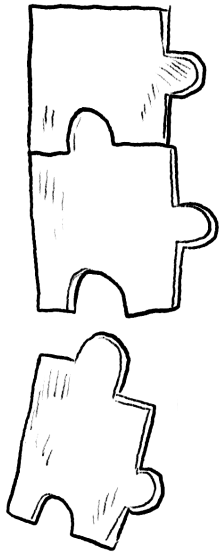
Ten Girls Who Changed the World / Ten Boys Who Changed the World

By Irene Howat (each chapter takes about 10 mins to read)

Two books of biographies. Choose characters who might resonate with your children or whose lives of service pick up on some of the local, national and international areas of justice and advocacy that are close to the heart of your school. We recommend Elizabeth Fry and George Muller.

Activities/‘Create’*/Games

*Many children (especially some boys) respond better to calling this ‘create’ rather than ‘craft’.



A. Surely it’s impossible?

Give them a series of tasks that are impossible (rotate around them with ten minutes to try each one). Announce that there will be a prize for whoever accomplishes them all perfectly. Could do it as individuals or in teams.

Some pupils may solve some puzzles, but none are likely to achieve them all. Then give the prize to everyone (even though this is completely unmerited) as a discussion starter around the Christian concept of ‘grace’. GRACE = God’s Riches At Christ’s Expense – i.e. the idea that God gives abundant mercy, forgiveness and blessing to us even though it is unmerited on our part.

Some near-impossible tasks could include:

1. Pass a straw through a raw potato.
2. Climb through an A4 piece of paper – you may cut it but cannot glue or tape it.
3. Using only paper and paperclips, design a bridge that can support the weight of 100 pennies.
4. Build a card house four stories high.
5. Lie on the floor with a small bottle of water on your head. Stand up without it falling. You may not touch the bottle.
6. Egg drop challenge: using random junk, who can drop an egg without it breaking?
7. Solutions for tasks 1-3: <https://bigideas4littlescholars.com/impossible-challenges-struggling-to-succeed>.

B. Pass the blessing

Show the pupils the ‘blessing peg’ (aka a wooden clothes peg with ‘BLESSED’ written on it). Discuss what ‘Blessing’ means (see glossary on p3). The aim of the game is to pass the blessing peg on and score points. [Depending on your cohort of pupils, you may need a rule that they can only score if an adult leader is watching and verifying their peg-passing manoeuvre.]

When the peg is passed, score points as follows:

- One point for attaching it to someone and the recipient not noticing immediately.
- A bonus point if the recipient has not been ‘pegged’ before (you may need to ask them later to find out). This is a mechanism for ensuring all pupils are included.
- Two points if you peg someone and the peg remains in place throughout either an entire teaching session or an entire mealtime.
- Deduct one point for any child who tells the recipient they have been pegged (it is up to the recipient to discover the blessing themselves).

Decide when the game will finish. It works best if conducted over at least a day. Discuss with the pupils the fun had in passing the blessing on and the added fun of trying to make it a secret.

Jesus once said: ‘But when you give to those in need, do not let your left hand know what your right hand is doing, so that your giving may be in secret. And your Father who sees you in secret will reward you.’

Matthew 6:3-4

We have thought in Session 3 about the rich gifts that God gives. The Bible teaches that we are blessed in order to then pass the blessing on to others. We give onwards out of gratitude for what we have received.

C. Potato (foot)print 'Create' activity

(NB: can be adapted and used as an additional activity in the prayer space.)

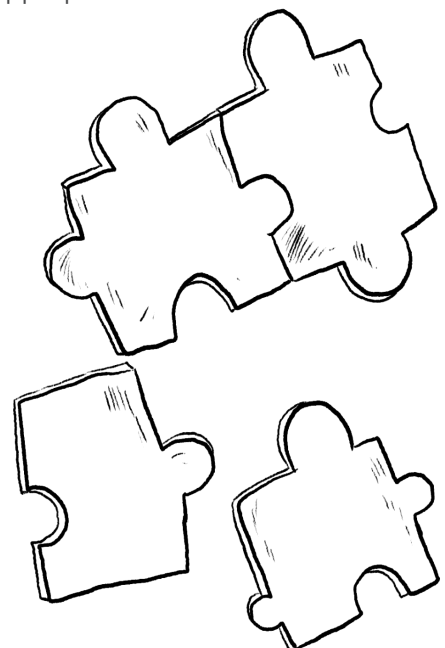
Introduce the pupils to the Footprints poem. Give each a copy printed on the centre of a piece of paper. Read it together.

You will need:

- A copy of the Footprint poem.
- Gentle music to set a reflective, calm atmosphere.
- Potatoes (halved).
- Pencils.
- Knives.
- Trays of bright paint.

Pupils to use knives to carve their potato to leave a footprint shape in relief. They may find it easier if they first draw a footprint shape on scrap paper (making it very simple) and then onto the potato, before carving out the sides with a knife. Some pupils may wish to make a pair of feet using two potato halves. You may wish to have some pre-prepared for those who struggle. NB – encourage shoe-shaped prints for those who are finding it hard. It is much easier to cut shoe prints out rather than toes! Check the footprint potato stamp with a few goes on a piece of scrap paper.

Once pupils are ready to print around the outside of their poem, ask them to consider how they are going to place their footprints. When have they walked confidently in life? When has it been a struggle? Invite them to tell the story of their life with where they choose to place single or double footprints. Offer opportunity for sharing or for prayer at the end if this feels appropriate.



Session 4

(45 mins)

Aim: For pupils to consider how the abundance and goodness of God has spurred Christians through history to have compassion and kindness upon others in their community and to seek justice and goodness on their account.



Introduction (8 mins)

1. On a post-it note, pupils to record their answer (either write or draw):
 - If you had £100 what would you do with it?
 - Listen to answers without passing judgement.
2. On a second post-it note:
 - If you had £100 million, what would you do with it?
 - Share ideas.

Discussion – how did those two answers vary?

- Were the answers to the first question more about something for them to enjoy themselves?
- How far beyond themselves did pupils look in answering question 2?
- Who had the most exciting ideas for how to bless others with some of their £100 million?
- Would they find it easier to passing the blessing on in scenario 1 or 2?

Drama Preparation (15 mins)

Throughout history, Christians have realised that God has given them riches. Such as life instead of death, forgiveness and mercy, freedom from guilt and shame, the promise of restoration where things are broken, peace, hope, the abundance of creation. They have then lived their lives in response to this.

- Split pupils into small groups.
- Each group given biography resources to help them to research the life of a Christian who has shown compassion and loved those around them well (see Resources where you will find a longer text and a simplified text). NB – feel free to use different characters that might be most relevant to your community. This session could offer space to look at living examples from your locality.

- Group to work together to create a one to two minute drama piece to inform the class about their person (who they were, what they did, what motivated them) to present to the class. Depending on the cohort, they might need some prompts for their drama. They could:
 - Prepare a '**hot seat**' with the group asking questions and together planning good answers. Consider also 'hot seating' others who the person impacted e.g. orphaned children (Gladys Alyward).
 - Prepare a **news report** – someone in the studio, the roving reporter and a couple of characters from the person's life, e.g. George Washington Carver himself, some peanut farmers, and the Crown Prince of Sweden.
 - Prepare two or three **tableaux** of the person's life and get one child to **narrate** what is being looked at in each still scene.
 - Re-enact two or three **scenes** from the person's life.

Watch the Group Dramas (15 mins)

Plenary (7 mins)

- Whose life impresses you the most and why?
- Who do you think had the hardest life and why?
- What enabled them to keep persevering in love?

Session 5

(Variable length depending on the content selected – could form multiple sessions)

Aim: to consider together places of brokenness locally, nationally and internationally and what it might look like to bring compassion and seek restoration and flourishing in those areas.

This session aims to provide space for you to root the outworking of this teaching material in your own context. Below are some ideas for different ways in which you may want to take it.



Idea 1

A lot of pain comes back to relationships that are broken. With the pupils, think about The Good Samaritan story – which relationships were the most broken? Why?

Use this session to help pupils begin to develop a toolkit of skills that build healthy relationships.

The Relationships Toolkit might include:

1. Listening skills

- Pair pupils up.
- Pupil A has 2 mins to talk uninterrupted about something they have found painful/frustrating/unfair.
- Pupil B should try to listen carefully without speaking and show an interested body posture and look at the speaker.
- When the time is up, pupil B will say: What I am hearing you say is... (and then summarize person A's conversation).
- Person A to add anything that person B missed.
- Swap roles and repeat.

Afterwards, reflect with the pupils on:

- Whether it was hard not to interrupt.
- How thoroughly person B did their summary – did they miss things?
- What did it feel like to be person A.

2. Communicating sensitively but confidently when something is tricky

There are often two challenges when we want to talk about things that have hurt us:

- a. We are worried about how the other person is going to react and so we never mention the thing that is bothering us, or we say 'it doesn't really matter'.
- b. We are upset and so we speak too forcefully, making it hard for the other person to respond. We can make harsh generalisations. Often sentences we speak at these times start with 'You always/never...' (and can feel very attacking, meaning that the other person gets defensive).

- Roleplay in pairs.
- Pupils to think up a common conflict situation from home or school e.g. arguing over a position in the lunch queue.
- Decide who is the person who is hurting.
- Roleplay the scene twice: once simulating the hurting person bottling up all their pain and saying nothing, the second time letting it out overly forcefully.

A better way to have tricky conflict conversations is to share how you are feeling and responding.

'I' Statements	
When you... (describe the cause)	
I feel...	
Because...	
Next time...	

Rather than saying 'You are really annoying. You always push into the lunch queue', how would it change things if you said 'When you push into the line, it makes me feel really angry and like you don't think I matter'?

- Replay the roleplay scene in pairs.
- Use the framework below to scaffold conversations.
- Other character can choose a new ending.

3. Seeing things from someone else's perspective

- Watch this short (4min) film together https://www.youtube.com/watch?v=38y_1EWIE9I&t=255s.
- Pause the film before the grandma boards the train:
 - What is your opinion of the grandma and of the boy?
 - What might have been some of the inner thoughts of both characters?
- Finish the film and discuss how your perspective has shifted.
 - What do you think the grandma would like to say to the boy now?
 - How can we give space in conflict situations to see if there is another perspective?

4. The power of apology and forgiveness

Why do we find apologising hard? And why can it be hard to accept someone's apology? It can help if it feels like they really mean it. Here is a mnemonic to help us learn how to apologize well:

- S** Stand up (acknowledge that harm was done e.g. 'I am sorry I knocked your stuff off the desk').
- O** Own it (accept your role in causing the damage e.g. 'I overreacted because I was angry').
- R** Respond differently (consider if there was another way things could have gone e.g. 'I should have thought before I acted').

- R** Repair the damage (sometimes this is easy, other times more complicated e.g. 'What can I do to make this better?').
- Y** Yield to their feelings (accept that the other person might not be ready to forgive right away e.g. 'I know you might still be upset').

Idea 2

Many people in society do not flourish because of inequality. In the story, the Samaritan does not get stuck seeing the situation in the same way as everyone else. He does not let his assumptions about the man block him. He does not let past negative experiences cloud his thinking. He simply sees an injured man who needs help, help which he can give.

'Fair isn't always Equal' game

- Give groups of children very unequal sets of resources (e.g. one team gets a single sheet of paper and a pencil, whilst another team has an abundance of paper and colouring pens. Another team might have a middling amount of equipment).
- Complete a creative task e.g. a poster to take back to school about what they have learnt from the residential.
- Give them ten minutes.
- If pupils want to request or share resources, allow the situation to unfold and then note it for the discussion (below) but do not present this idea to them or encourage it – just notice what behaviours arise unbidden.

Discussion

- Notice the class who complained the loudest (usually those with fewer resources).
- Did the pupils take any steps to even things out? What did this look like? Why did they do this?
- How did it feel to be in the groups that had the most resources? Perhaps they loved it, perhaps felt uncomfortable about their privilege, perhaps did not notice.
- What was the experience like for those in the middle?
- This is a rather silly, forced example, but what might it represent in life?

In what follows, you will need to be mindful that this could be a very difficult conversation for pupils who either have an abundance or dearth of opportunity/resource. We do not want to leave them feeling judged, embarrassed or angry. Consider what it will mean in your context to host the conversation in a way that makes it safe for all. It might be that limiting the conversation to a more general discussion of what they observe more widely in society could help. Acknowledging that the conversation might be tricky for some and that they may feel powerless may help. Today is about opening their thinking and understanding so that as they grow older and have more choices that impact others, they have the knowledge so they these choices can be full of empathy and mercy.

- See if as a group you can make a list of advantages that some people enjoy. Some examples:
 - Good circle of happy friendships.
 - English as a first language.
 - Financial security.
 - Opportunities outside of school.

- Being sporty.
- Strong family support.
- An ability to learn new things easily.
- Often being picked for things.
- Warm housing.
- A good job.
- Popularity with others.
- Discuss what it could look like to help share the good things we have. Remember Session 2 and the inheritance learning – how receiving good things gives opportunity to share and bless others. Many Christians think we are blessed richly by God so that we can pass on blessing to others.
- Use friendship as an example: if you enjoy ‘a good circle of happy friendships’, what might it look like to share that blessing with others?
- In small groups, pupils to look at the group list of advantages and choose one. Roleplay an example of what it might look like to share that advantage (blessing) with others.

Idea 3

In the parable of the Good Samaritan, the road was an incredibly unsafe space. The inn was a place of sanctuary, but perhaps still a challenging space – was the inn keeper pleased to be housing and caring for the injured traveller, delivered to him by a much-despised Samaritan? Perhaps some people felt more welcome at the inn than other visitors. In our communities there are a range of spaces, some of which may feel very unwelcoming, threatening even, to some. We may be oblivious to the discomfort or vulnerability of our close friends or neighbours in certain spaces.

Pupils to colour in a map of where they feel least safe/happy at school or in their local community and where they think others might feel more vulnerable and unsafe. Talk together about what makes the highlighted spaces feel unhappy or unsafe to be in.

NB you will need to consider how to make this a comfortable activity to participate in e.g. if they are being bullied in the toilets at playtime and their bully is in the group, they will not be able to share easily.

- Children to work in groups and pick one area that has been identified as unhappy or unsafe.
- On post-it notes around their map, challenge groups to list as many ideas as they can to improve that space.
- If time, consider other spaces that they listed as less safe.
- Pupils then given time to walk round and look at the ideas of the other groups – star ideas that they think are particularly good. Add in any additional ideas they come up with.

Idea 4

Consider more global perspectives.

The parable of the Good Samaritan flows from the Teacher of the Law's question: Who is my neighbour? It raises questions for the reader about looking beyond our close communities or people groups and working out what it looks like to 'have mercy on' those who are more different to us.

This provides an opportunity to delve into broader issues of global justice. You may wish to use the session to pick up aspects of global partnership projects that you are already committed to in school.

Alternatively, use this session to find out about how Christians respond to the challenge to seek justice and mercy on behalf of others. This commitment to seek the flourishing of others is reflected in the Lord's prayer:

Your Kingdom come,
Your Will be done,
On Earth as it is in Heaven.

Matthew 6:10

Ideas for deepening pupils understanding of global justice issues:

1. Christian Aid has a range of resources for helping schools unpack global justice issues, including:
 - The Paper Bag Game: examines the challenges of earning sufficient money in economies with no welfare support.
 - The Ludo Game: insights into the challenges and decisions faced by refugees.
 - The Chocolate Game: a simplified look at trade – both the pitfalls and the opportunities.
2. Research Christian charities that are working to tackle poverty, inequality and justice issues in the global arena. Host a class debate about which they should support and why – each group of pupils to choose one charity to research and advocate for.

Examples might include:

- Tearfund.
- Christian Aid.
- Compassion UK.
- Barnabas Aid.
- Operation Noah.
- World Vision UK.
- Samaritan's Purse.

For further information about this resource, please contact:
Anna Shaw, CPAS School Ministry
Development Officer, ashaw@cpas.org.uk.

CPAS offers a grant scheme to support the cost of School residentials that evidence close partnership between schools and their local church(es). Please check back on our website for further information on how to apply. Applications making use of this resource will be viewed favorably.